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INTERNATIONAL BIBLE STUDY.

October 28th 1883——Deut. XXVII. 1-8; *Joshua.* VIII. 30-35.

For Comment see last *Guardian.*

November 4th 1883.——*Joshua.* XX. 1—9.

GOD is pleased to remind Joshua of the command which he had given to Moses, concerning the cities of refuge which the children of Israel were to set apart in the promised land for those to flee to who had unwittingly taken the life of another. God would have them look upon life as so sacred that even when taken undesignedly, the survivor must flee for his life. Or we may rather say that they who had lost a friend by the hand of another were not to be trusted with the decision of the question whether the blow had been given in malice or undesignedly; they would be to likely to disregard all assurances that it was unintentional and leap to the conclusion that it had been given in malice, and thus surrender themselves to the supposed obligations of blood-feud, A casualty might in this way lead to a murder, and that murder to a reprisal, and so on from generation to generation. This city of refuge was not for murderers or lawless men that they might be shielded from justice, but for innocent men that they might be shielded from injustice and lawless men. It was for the elders of the city of refuge to determine if the fugitive could be admitted. Once admitted they must throw over him the ægis of their protection, and the walls of their city must be his salvation from the enemy. Under the circumstances this was an admirable institution, and the effect would be to save the Israelites from the curse of the blood-feud so common in Arabia. The fugitive was to appear before a congregation of the inhabitants of the city of refuge (Levites) and if after investigation, it should be ascertained that the fatal stroke had been undesigned, then the fugitive should take up his abode in that city of refuge and remain there till the death of the high-priest. Of course if the man saw fit to leave at any time, he could do so, at his own risk, and if slain by the avenger of blood, the latter was not to be dealt with as a murderer.

We may suppose that some who had taken the life of another in malice, would try to avail themselves of the protection of these cities; and in some cases proof of the malice would not be forthcoming, and the men would be allowed to reside. We may suppose that a certain proportion of these refugees would be persons actually guilty of intentional homicide. Still their compulsory residence in this city of refuge would be of the nature of imprisonment, and in most cases the fact would act as a deterrent or discouragement.

In a primitive state of society, when laws were few, and the power of inflicting penalties feebly possessed by the ruling power, families would feel bound to guard their own rights, and take into their own hands the power of punishing those who invaded their rights. This fact would go far to hinder men from taking the lives of others. The man who would meditate homicide would remember that every individual of a large circle of relatives, would recognize the obligation to avenge the deed, and then, from twenty different quarters retribution would be apprehended, and the lapse of time would not diminish the obligation or lessen the danger.

The city of refuge is often used as a figure to set forth the sinner's need of fleeing to Christ. The illustration is rather defective. For the city of refuge was not for the guilty, but for the innocent. The sinner, awakened to the consciousness of sin, knows that he is exposed to the wrath of God, and realizes intensely his need of deliverance; should he become aware that in Christ he will be perfectly safe he will naturally flee for his life But there are conspicuous points of difference between him and the fugitive Jew who had taken the life of another undesignedly; but it would often be well if the sinner were to be as much in earnest to escape the storm of divine wrath and reach a place of abiding peace and security.

Three cities were appointed in the land of Canaan, and three on the east side of Jordan, and they were so situated that the distance to be run would not be excessive. In all this legislation, how kindly and considerate is the law, how mindful of the necessities of the subject. We glory in the great advance made by modern law, but a careful scrutiny shows us that too often the law is designed to promote litigation, and cut off from the poor the opportunity of availing themselves of it. The Mosaic law took account of the actual condition of the people, and instead of seeking something ideally perfect sought to secure the best results possible under the circumstances, while it embodied principles that tended to elevate and emancipate those who yielded to it the obedience it demanded.

WEEKLY REVIEW.

—WE are favoured with the following from Allahabad:

"The Allahabad M. E. Church *debt* has *quick* consumption.' The last two days of cold weather have given five thousand proofs of this (*rupee proofs.*) An equal amount is being sought for funeral expenses. Where are the mourners?" Address "A. WATCHER at M. E. Church, 11 Cawnpore Road, Allahabad."

—A RECENT telegram announced that the cotton crop of the United States would amount this year to six millions of bales. It is not many years since four millions was considered a large outturn. The cotton crop of India is about one million. We refer to this matter because at the time of the pro-slavery struggle, it was loudly averred that if the blacks in the United States were emancipated, they would not work and there would be a failure of the cotton crop. Mr. John C. Calhoun, one of the largest cotton planters of the South, testifying the other day before a Senate Committee on Education and Labour, frankly admitted that the experiment of free labour at the South, as a substitute for slave labour, was anything but a failure, as shown by the statistics of the cotton crop for a term of years.

—WE have received a letter signed A. H. filled with bitter things about Native Christians, missionaries and editors of religious newspapers. We would not have objected to print the letter, if the writer had put his own name and address to it, instead of merely communicating these to the editor. We cannot understand how a person who has a regard for justice should ask the editor of a newspaper to assume the responsibility of uttering *his* diatribes against a particular class or particular individual, while he himself never appears in the quarrel. We say that we would have published the letter in the case supposed, not because we think it likely to do good, but to show that we are quite ready to look such impeachments in the face. We know very well that there are many Native Christians who have little more than the name. If any body is ignorant of it, he will not long remain ignorant in India, for there are many persons who take upon them to proclaim it far and wide, through the secular press and through books. We have known a good many such Native Christians; and we have also known and do know a good many others who do as much credit to the cause of Christianity as the better class of European Christians do, and who have fewer to speak of them and write about them than the former have. As for the ungodly Native Christians they are matched by ungodly European Christians, not merely of the loafer class, but persons in some position, whose ways are (we believe) quite as offensive to God as those of the worst Native Christians. There are many people who think themselves quite competent to denounce the sins of Native Christians, of missionaries and of editors, who would do well to remember the word of Christ, "Let him that is without sin among you cast the first stone." These persons settle it that what they say is the truth, that it is expressed in the best way, and that it more concerns the public than any other truth, and when the editor to whom their letter is sent does not think proper to publish it they conclude that he is no friend of the truth and most unfit to be an editor or a missionary. A more modest or a more reflecting person would say under the circumstances, "There may have been something defective in my letter, in its spirit or its mode of stating things, it may have been fitted rather

to provoke than to heal, it would perhaps have led to unprofitable controversy, at all events the Editor is in a better position than I am to determine what is suited to his columns." But to the correspondents we are speaking about, only one explanation of the non-publication of their letter commends itself, and that is that the Editor is a wicked man, loving darkness rather than light.

—A. H. is pleased to send us a copy of a letter lately sent by him to the Editor of a religious paper in India, which is a curiosity in its way and as such deserving to be noticed. He begins by referring to some communications sent to the Editor "in temperate language." He adds: "You have systematically and deliberately suppressed the truth. The fate that has now overtaken missionaries and their work is richly deserved. You are a witness and, according to Ezekiel, a watchman and you neglected to warn the sleepers. Their blood will be on you." He accuses the unhappy Editor of suppressing facts about his own countrymen from selfish motives, and of blowing the trumpet of the Natives to gain popularity among them. Before sending such a letter the writer should give proof that God has endowed him with the faculty of reading the hearts of men and analyzing their motives. He would have the Editor recognize in the exposures of the Hastie-Pigott case, an expression of the divine displeasure against himself. Divine judgment does not ordinarily take such a roundabout way of expressing itself. At all events, if A. H. is convinced that a particular paper is systematically carried on for the suppression of truth, we should think he would abandon the endeavour to get his own views published in it.

—Some who send letters to the papers, proceed very much as those do who prepare missiles in an arsenal, where the object is to give the weapons the power of most deeply wounding. A. H. seems to have cast about for some charge that would be most deeply-wounding, and so he brings against missionaries generally the charge that they do not give the public detailed information of the use made of the money committed to them. Is there any reason why such a charge should be made? So far as we have observed, missionaries rather complain that the public do not take sufficient interest in their receipts and expenditure to read carefully the financial statements published annually. We frankly say that a large part of the expenditure in missions is not according to *our* ideas; but that it is not according to the ideas entertained among the friends of missionaries generally, we cannot say. We do not believe that missionaries are reticent about showing how the money committed to them is disbursed. We cannot believe that any friend of missions would bring a sweeping charge like this.

—The writer to whom we have been referring, lately sent us a criticism on a remark made by us some months previously. We said that men are saved by faith. The correspondent in question hastened to enlighten us, and to point out that we were in error, for "men are saved by grace." He could not take five minutes to consult his Bible and prove the point before sending his contradiction; if he had done so he would have seen that "it is of faith that it might be by grace," and that "he who believeth hath eternal life," and that "we have access by faith into this grace in which we stand."

—We may say here that we attach more importance to the *spirit* of a communication sent to us, than to the intellectual ability it may display. We are very glad to get sensible letters, but would rather print a letter of a good spirit having an ounce of sense, than a letter of a bad spirit having a pound of sense in it.

—We have no desire to hurt the feelings of A. H., whom we do not know personally, and who may have many estimable qualities. But it seems fitting that correspondents as well as editors should sometimes hear what is unpalatable.

—When competitive examinations for the Civil Service of India, were first instituted in England, the limit of age was 23. Afterwards it was reduced to 22 and then to 19, for the reason (says a contemporary) that it was thought medically undesirable that people should come to India at the more advanced age. The effect of this reduction in the limit of age is to give a great advantage to English as compared with Indian youths. In fact the latter are all but excluded. One would have thought that the doctors consulted would have had sense enough to see that the abnormal pressure of study at the earlier age is far more likely to incapacitate men for braving the rigours of an Indian climate, than the more rational limit originally selected.

—Some ten or twelve years ago it was discovered that some of the successful candidates for matriculation sent up by St. Xavier's College, had had their attention directed during their studies, in a very marked way, to the identical subjects from which the examining questions were drawn, and in consequence a rule was adopted by the Syndicate to the effect that the teachers in educational institutions should not be made examiners. Attention is now being called in the daily papers to the fact that this rule is beginning to be set aside. The more's the pity. It is of the highest importance that all who present themselves for examination should have a guarantee that none of their competitors have had special favours shown them, and also that those who send them up for examination should have reasonable evidence that the subjects of the papers have not been disclosed in any rival institution.

—In view of our attempt to show that we know of some thing better than the pleasure to be found in polo, lawn-tennis and other favourite diversions of the day, the Bombay Catholic Examiner is compelled to exclaim:—

Truly there is no depth of absurdity to which Protestant fanaticism, such at all events as is found in the lower ranks of that cheerless form of belief, is not at times able to penetrate.

They who belong to the "higher ranks" of Protestantism will note the gracious exception in their favour.

—In the R. C. Cathedral last Sunday the Rev. Mr. Walsh said in his sermon:

Devotion to the Mother of God through the rosary was a powerful bulwark against heresy and infidelity. No country had suffered so much for the faith of Christ, as his own dear country Ireland, and no country had remained more faithful under trial than she. What was that owing to? He had no hesitation in saying that it was that childlike and truly personal love and attachment the people of Ireland had always borne to the Mother of God, and their familiarity with the devotion of the Rosary. That saved them.

In Roman Catholic Ireland then we have a specimen of what the Virgin Mary can do in the way of saving a people. To believe what the people themselves say, it is the country least saved of any.

—We have received the following from an up-country correspondent:

"Some 3 months back I read the speech of a gentleman of the Bombay Civil Service (Ravenscroft, I believe,) at a meeting in London on the subject of the Ilbert Bill. I was astonished to learn from it that caste prejudices are so strong in your Presidency that he thought it was a great advance made by him as a Magisterial Officer, when he allowed a Mehter to approach the Bar of his Court on the bare ground by turning over the carpet covering it! Such distinctions in a Court of Justice manifest a strong partiality for the persons of people and tell them that there is something particularly sacred about them giving them in the eyes of the law even a position above all other sinners."

Whatever the ideas of the gentleman referred to may be, we do not think that Caste prejudice among Englishmen in this Presidency is stronger than in the other Presidencies. So far as we have observed the feeling with regard to 'sweepers' is stronger among Hindoos, Parsees and Mahomedans than among Europeans. Still we have caste pride, and pride of position, and pride of wealth, and we have pride among outcastes and the pride that resents pride, enough of all sorts to make a World's Exhibition. But unfortunately the thing is not peculiar to Bombay. It is found wherever sin is found, and it once even succeeded in scaling the heavens and bringing a number of angels under its yoke.

—We find the following para. in a report of a sermon, in the N. Y. *Independent*:

Paul, I think, in one of his experiences, gives us a glimpse of this difference as related to preaching. At Athens he delivered that eloquent philosophic discourse which has ever since been considered as the model sermon to heathen audiences. The result was "certain men clave unto him"; apparently only a few; for we have no record of a Church having ever been formed there. From Athens he went to Corinth: but "not with excellency of speech or of wisdom." As I read the record of his work in the two leading cities of his day, in one of which he had reasoned with logical acumen and uttered grand philosophic truth, but founded no Church, in the other of which he preached only "Christ the power and the wisdom of God," and received many believers, I am impressed with the sense of a sad remembrance echoing through the apostle's words to the Corinthian Christians: "I determined to know nothing among *you* save Jesus Christ, and him crucified." At Athens he bowed before the philosophic spirit and yielded to the demand for logical display and worldly wisdom; but it was an experience the fruitage of which was for a lifetime, and a lesson for the ages. The Church that knows not Christ as God-man and Saviour is not a Christian Church and cannot be a spiritual one. So of individual Christians, so of preaching; and this indicates to us the nature of our work.

One reason why we reproduce the above is that we were in a recent issue referring to Paul's discourse on Mars' Hill as furnishing valuable indications to the modern missionary. But the view above advanced is that Paul made a mistake in preaching as he did, and repented of it at Corinth. We certainly cannot accept this view. Paul had been nine years engaged in evangelistic labour among the Gentiles, planting churches, when this sermon was preached; and if he erred by

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not making the cross of Christ sufficiently prominent, it is very strange that this one sermon should have been selected for the sacred record and almost all others disregarded. But we are told that the very reason why he was taken before the Areopagus was that he preached unto the people Jesus and the resurrection. He speaks of the resurrection of Jesus in the sermon, and also of the coming again of Jesus to judge the world. Throughout the Acts we see that it was the resurrection of Jesus that the apostles were most concerned to establish. Apart from the resurrection, Christ crucified is simply Christ defeated, or still more simply, Jesus not the Christ. The resurrection is God's acceptance of the crucifixion as atoning for sin.

—From some notices that have reached us we gather that the people of Mussoorie have listened with unusual interest to a series of Lectures delivered by the Rev. Dennis Osborne. They have passed resolutions embodying their sense of thankfulness and their purpose to present him with some suitable testimonial. Gentlemen of different denominations, clergymen and laymen, have taken the chair at the successive meetings. The following is a list of the subjects :

I. Gold and Glitter : Introductory; intended to prepare the mind for a close sifting of truth from error.

II Anima Mundi : God's hand in nature, being a vindication of a Divine Creatorship and Providence.

III Dust and Dignity : Man's true nature, demonstrating the existance of Conscience and the dignity of his moral nature.

IV Beauty for Ashes : Elucidating the effects of sin, and the necessity for Redemption through Christ.

V Spiritual Telegraphy : the philosophy and potency of prayer.

VI The Great Assize : The final judgment, as a necessary sequel to human probation.

VII Total Eclipse : The doctrine of future and eternal punishment, affirmed, explained and vindicated.

VIII Mid-noon : Heaven—the glorious, and eternal inheritance of God's people.

If Mr. Osborne could find his way to Bombay, many here would be glad to hear him discourse on these or kindred topics.

—Dr. Scrivener has brought out a new edition of his "Plain Introduction to the Criticism of the New Testament." We have not seen it, but we learn that it upsets many of the views advanced in Westcott and Hort's Greek Testament, and homologated in the New Revision of the N. T. He announces that 300 new Codices of the N. T. have been brought to light, 179 of which were in the Vatican. Dr. S. establishes the genuineness of the last 12 verses of Mark's Gospel. We have more than once stated emphatically our dissent from the criticism that would dismiss these.

—We have seen a letter from the Rev. Mr. Row, Coonoor, in which he speaks of wonderful blessings experienced in special services there ; such glorious manifestations as he had never seen there before. The special services are to be continued through a third week.

—Rev. Dr. Cuyler says that the only Gospel of Temperance that he dares to preach is—"*let it alone*; it (the cup) is deceiver; it hath power to cast body and soul into hell. This is the principle to teach to the rising generation."

—Mr. and Mrs. Muller of Bristol are probably in India at the time this paper makes its appearance, having left England for Madras on the 26th of last month. Mr. Muller is 78 years of age.

—The Church Congress was held at Reading in the first week of this month, and copious accounts of the proceedings have reached us by the Mail. The one-sided arrangements by which the evangelical portion of the church would have been defectively represented, were so modified as to admit of a fair representation. 3000 tickets were sold. There were sermons (in different churches) by the Archbishop of Canterbury, the Bishop of Winchester and the Bishop of Meath (Lord Plunket.) The latter preached on the words "that they may be one," limiting its application to the parties in the Church of England, represented at the Congress. The Bishop of Oxford presided. The first subject discussed was "Recent Advances in Natural Science in their relation to the Christian Faith." Papers were read by Professor Flower, the Bishop of Carlisle and the Rev. Aubrey Moore. The next subject was "Methods for securing the expression of the Opinion of the Laity." Next, "Recent Advances in Biblical Criticism and in Historical Discovery in their relation to the Christian Faith." Professor Sanday, Canon Rawlinson, Sir C. W. Wilson and others treated this subject. Laymen's Practical work, Women's work, Purity, the Marriage Laws, Pauperism and Thrift, Foreign Missions, Sunday Teaching for Children, the Church and Public Schools, Sunday Observance, The Services of the Church and their Adaptation to Modern Needs, and Ecclesiastical Courts, were the subjects subsequently considered. We may find something to say on the discussion of some of these topics next week.

—O Donnell, the murderer of Carey, seems to have become quite intimate with the latter, as a brother Irishman and a hater of the English, on the voyage from England to the Cape, little suspecting that the latter was Carey. After reaching Capetown he began to surmise it. He denies altogether that he was commissioned by any body to kill him, and says there was a scuffle and he killed him in self-defence. He will be shortly tried in England.

—Misled by a report in an American paper we said last week that the membership of the lately united Methodist churches of Canada was 168,964. It should have been 739,151. As in the United States, so Canada; the Methodists outnumber any other section of Protestant Christians.

NOTICES OF BOOKS AND REPORTS.

"Letter of Mr. Janardan Ramchandraji to the Hon. Sec. Prarthana Samaj." This treats of the night-schools for mill-boys undertaken by the Theistic Association. Referring to this matter lately we expressed the opinion that if the youth employed in the Mills were worked to the limits of their strength, they would be little disposed to attend night-schools. Mr. J. Ramchandraji begs that the Committee for these schools will endeavour to procure for the operatives the rest they so much need. He would have them visit the mills and see for themselves.

"*The Purans.* A monthly amusing Magazine." September. This contains extracts or outlines in English of the Ramavijaya and the Bhaktivijaya.

The Bombay Guardian.

SATURDAY, OCTOBER 27, 1883.

FREE THOUGHT IN INDIA.

Nothing gives us more pleasure than to meet the difficulties of our Native friends in the way of receiving Christianity, when they are stated in sincerity, and we accordingly open the paper called "*The Philosophic Inquirer*, an English weekly Journal of Free Thought," published at Madras, in the hope of finding such statement. By sincerity we understand an honest desire to know the truth and a genuine purpose to submit to it, even when it traverses our opinions and inclinations. There is a very prevalent misapprehension of this matter, and many fancy themselves sincere because they cling strongly to some particular views. In a paper entitled "*The Philosophic Inquirer*" we should expect to find something like a love of wisdom, and a spirit of inquiry as to what is wisdom. Instead of that we find unmeasured abuse poured out upon those who believe in Christianity, as though they were by the mere fact of that belief, objects for universal execration. Here is an article professing to be a reply, (No. IX) to the Rev. Mr. Hume's pamphlet, Is Christianity True? The following excerpts will give some idea of the tone of the *Philosophic Inquirer* :

"Are we to believe in a book filled from cover to cover with absurdities, prodigies, contradictions, impossibilities?"

"Mr. Hume has more than convinced me that the grossest inconsistencies do not make theologians quail."

"His reasons for advising us to accept the Trinity are contained in one long quotation of the stupidest rubbish that I have ever set eyes upon."

"This unadulterated nonsense is brought forward."

"God did not demand satisfaction in the usual way. The Bible does not tell us that he ever ordered coffee for three and pistols for two. In the matter of the atonement at least he was a little original. He sent a part of himself (which part, neither I nor Mr Hume can tell) to assume the shape of man."

"Jesus Christ has got to perform the pleasant task of eternally bearing the sins of mankind. What a cruel fate! Perhaps this is why Christians are so liberal in adding to his burden."

The word God is usually written god by this philosophic Inquirer. We ask pardon of our readers for allowing our pages to be sullied with such blasphemous expressions, but it is well that it should be understood what spirit influences some of the "educated" Natives in their attcks upon Christianity. Among the multitudinous beliefs in India there is only one that is pursued with this sort of malevolence. Apologies can be found for the most monstrous conceptions of the Purans and for the grossest forms of idolatry; but for the teaching of the book which has had the largest part in elevating society and scattering the darkness of ages, the most ribald and contemptuous denunciations are reserved.

One good end is however secured by these objurgations. Sincere inquirers detect the malice that underlies these assaults, and are

led to suspect that it may possibly be *the truth* in Christianity that is so offensive. Men generally wish to be free from restraint, and quarrel with the system that proposes to lay restraints upon them. Free thought is understood to be liberty to think what we like. It puts self in a position of supremacy, and is the very opposite of Christian love which teaches us to have consideration for the feelings and interests of others, and to deny ourselves in order that we may be helpful to them. To us (imbecile) Christians, this latter principle seems divine and the former Satanic. The Bible speaks of a perfect law of liberty, and what it means is that God saves men by redeeming them from their own depraved and selfish wills, and giving them his own mind, so that their supreme desire is to do and be what infinite wisdom desires for them. When a man's will is coincident with God's, he is the free man, the only free man of the universe. This alone is true freedom. The thief, the adulterer, the slanderer, the murderer detest the laws that hinder them from following their inclinations, and their idea of freedom is to do away with the police, with courts of law, prisons and civil rule. This was the freedom that men were seeking in the first French Revolution, and the result was that they soon found themselves in a reign of terror, when fiends in human form had the control of every thing. We earnestly hope that young India will not go to Mr. Bradlaugh to learn what constitutes true liberty of thought and act.

It is possible that there may be among our readers some who are really stumbled by the objections indicated in the *Philosophic Inquirer*, and who are candidly willing to listen to any reasonable explanatory account of them that we can give. For the sake of such we are quite willing to furnish these explanations, and may perhaps say something on the subject in our next issue.

We just remark here that the *Philosophic Inquirer* tries to make Christianity responsible for those things that are held in common by men of all faiths. God is omniscient, knowing all things from the beginning; he made man upright, and gave him free-will, knowing that he would sin; these things are acknowledged by all who believe in the existence of God; if there is any difficulty in explaining them, the responsibility does not rest with Christianity more than with other systems.

REMINISCENCES. CCXXXIV.

Extracts from diary. Bombay, 1849.

Nov. 5. A proposition has been this day made me to support myself by giving instruction in a private family, during a couple of hours daily. I think this is of the Lord.

11. Partook of the Lord's Supper in the Free Church to-day. Where is the blessedness I once knew on such occasions? One thing is needful, and heaven itself could not give me a substitute for it.

Wait, oh my soul, thy Maker's will
Tumultuous passions all be still,
Nor let a murmuring thought arise,
His ways are just, his counsels wise.

20th. Until yesterday for eight days I had not possessed a single pice. The man with whom I am living, and in relation to whose character I have been so grievously deceived, has broken out into open wickedness again; and on Sabbath last alarmed and shocked the whole neighbourhood by his conduct; so that George and I went elsewhere to sleep. For months I have desired to be loose from him, but he would not leave the house and the providence of God has hindered me from doing so. I would about as lief be chained to a dead body; but hitherto I can only submit.—The discussions with the Parsee excite great notice among the Native population.

The Parsee above referred to was a contractor named Nowrojee, a person of some bluster and infinite assurance, and who was never happier than when railing against Christians and Christianity in the midst of a crowd of Parsees and Hindoos. He was good-tempered on the whole, but, if one could believe his own statements, something of a libertine; he was ready to uphold Hinduism and Mahomedism against Christianity, and was very unwilling to have Parseeism brought into the discussion. The Rev. Narayan Sheshadri and the writer were in the habit of going to the Back Bay to preach, and Mr. Nowrojee always took care to be there, and bring on a discussion, and large crowds came together, specially to listen to the debates.

Dec. 3. It is a year now since I entered on my present phase and since God's truth is in abeyance. How long will the heavenly visitant remain in mid heaven suspended? It seems incredible that I should be thus far and not arrived. I enjoy a sweet serenity to-day. How many unpossessed of a penny can say the same? I have to-day entered upon the work of giving instruction in a private family. They offer me Rs. 25, I take Rs. 10 a month. The Lord's goodness appears distinctly in this. Also in delivering me from that evil man who was living with me. I enjoy the luxury of a home again.—The discussions go on, but are very painful, because of the constant demands for miracles.

The family in which the diarist now became a daily tutor, was that of Mr. H. M. a gentleman occupying a good position in the Customs, a very worthy man, much respected by all who knew him, observant of Christian usages though perhaps not at the time a converted man, very much attached to his family. His wife was a converted Jewess of Cochin, as fair as any European, with a deep sense of religous obligation and a great respect for religious people. The family attended the Free Church, of which Dr. Fraser was then pastor. There were eight daughters ranging from infancy to young ladyhood, and one son, George, about 16. The tutor continued to teach the elder girls and their successors for about twelve years. His duties were light enough. Going to the house at 8½ A. M. there would be family worship, then breakfast, and then about an hour of instruction, the aim being to guide their studies for the day and take account of those of the previous day. Once for all, the writer may here express his thankfulness for unmeasured kindness received in this family, during all subsequent years. Great spiritual blessings came to them when the Rev. Wm. Taylor began his work in Bombay, and no scant mention is made of them in his book, "Four Years' Campaign in India."

26th. The end of the year is at hand, but the Lord where? During the last month the Lord has been lightening my temporal burdens in a surprising manner, and indeed my prosperity sits strangely on me. I have got so accustomed to a stinted income, to dilemmas, to unpleasantnesses in general, that I wonder very much at this current of favour. Narayan wants me to accompany him in a little missionary excursion in the neighbourhood. I promised to give an answer this afternoon, looking to the Lord to give me some intimation in the meantime. I found I had just money to pay the baker, and a debt of Rs. 10 to the Mission; so I concluded I was not to go. Just then came a note by post containing Rs. 10, anonymously. So I see that I am to go. How little does the believer need angelic revelations of God's will.

Jan. 16, 1850. Returned from that tour (in Salsette island), on the 4th. We travelled on foot, taking no servant, putting up in the dhurmshalas, and nothing could be pleasanter. But there was no manifestation. Perhaps this whole year will see nothing. One thing let me ever bear in mind, that if I had God's position, and could see all things, all possibilities, I would choose exactly what infinite Wisdom has chosen. Then let me very heartily say, Thy will be done.

[Letters intended for the *Bombay Guardian*, should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

THE COMING SESSION OF THE SOUTH INDIA CONFERENCE.

Sir,—It has been observed that the Examining Committees do their work under some difficulties at conference because a time can seldom be found convenient for all. After the conference opens the time is so fully occupied that the examinations are made short, and we fear sometimes entered into too lightly. The Conferences in America arrange this matter by holding the examination on the day previous to the opening of conference. This gives plenty of time, and the minds of both examiners and examinees are not distracted by the general business of the conference. We have decided to adopt this plan for the class applying for admission on trial this year; hence let all who intend to appear for the Examination for Admission on Trial be present and ready for examination at the Allahabad M. E. Church on Wednesday the 21st of November at 10 A M. The Presiding Elders and Pastors will kindly call the attention of all candidates to this notice and instruct them to be present.

Ira A. Richards,
Geo. K. Gilder,
J. Shaw,
} *Examining Committee.*

NOTICES.

The monthly union prayer meeting will be held in the rooms of the Y. M. C. A. Apollo Bunder on Sunday evening at 8-30 p. m.

Received for Gospel Hall, Picket Road, from T. B. C. Rs. 10, Marriage-fee, 12.

METHODIST EPISCOPAL CHURCH, GRANT ROAD.

Social Meeting. Singing and Addresses, at 7-30 p. m., 8 November. Admission 8 annas. Tickets can be obtained of the Church Stewards.

Baptist Church, Bellasis Road, (opposite the Byculla Club.)
Pastor—The Rev. William Bell, M. A.
Hours of Service.
Sunday—11 A. M. and 6 P. M.

M. E. Church Services. Bombay.
Sunday. Grant Road, Eng. 8-30 a. m. and 6 p. m. S. School, 7 a. m. Tamil, 10-30 a. m.

Marathi, 3 p. m. DEAN LANE, Fort; Eng. 11 a. m. and 6 p. m. S. School, 9-30 a. m. Marathi, 3 p. m. MAZAGON, Eng. 11 a. m. and 6 p. m. S. School, 9-30 a. m.—Prayer-meetings at each place, Tuesday, 7½ p. m. (Fort, 8 p. m.) and preaching Thursday 7½ p. m. (Fort, 8 p. m.)

Epitome of News.

SATURDAY, OCTOBER 20.

—Calcutta *Statesman*: On Sunday last, the 7th instant, some half-a-dozen seamen attached to the B. S. Columbia, anchored at No. 2 Esplanade moorings, came ashore. Here they drank freely of the poison which is sold to them in the name of good liquor, and it can well be imagined that when the men returned to the vessel, they were not quite able to take care of themselves. In attempting to get on board an apprentice named Richards fell into the water but he was immediately picked up. Seaman Leake, who saw Richards being dragged out, then came up to congratulate him, when both men, who were very unsteady on their feet, fell overboard. Apprentice Richards was again picked up, but though a good search was made, Leake could not be found. His body, which was some seven days under water, floated up only yesterday morning alongside the ship. It is presumed that when he fell overboard, he must have been drawn under the vessel.

—*Times of India* on the recent Census: The Educational statistics comprised within these Census returns afford satiafactory proof of the progress made during the decade, for whereas in 1872 the proportion of males under instruction at school or elsewhere was 5·08 per cent. in 1881 it was 7-64; so, too, while in the first year the similar percentage of females was 1·86, in 1881 the figures had risen to 2·87. According to the returns, education was most extended among the Parsees, especially among the females of the community; but the largest percentage of children under six years of age receiving instruction was given by Christians. The smallest proportion of illiterate people at the age of fifteen, male and female, was found among Parsees. As to the returns regarding the mother tongue spoken in the city, we find that fifty per cent. of the people speak Marathi, twenty Guzarathi, and eleven and a half Hidustani.

—Same; London: M. de Brazza is pursuing the same bullying policy in Africa, while Mr. Stanley at the head of the International Expedition is quietly forming settlements among the natives on the Congo. M. de Brazza bombards villages; Mr. Stanley makes friends with them, and leaves two or three white men to keep up the European connection. Even papers like the *Times* begin to protest against French encroachments all over the world, and no one can see how our friendship with France is to be maintained unless she alters her present domineering tone. Even English forbearance has its limits, and nothing but the great popularity of Mr. Gladstone prevents there being meetings on the subject People know him to be a man of peace, but he has lately given signs of a determination to uphold the honour of the country with firmness. It sounds absurd to discuss the possibility of an open rapture with France yet everybody is doing it.

—The trial cruise of the Atlantic Guion steamer Oregon took place on Sept. 21, when she ran from the Clyde to Ailsa Craig and back. At the official trial the Oregon made twenty knots, or fully twenty-three land miles per hour. She is 12,382 horse-power, being 3,000 horse-power greater than the Alaska. The revolutions of her engines were sixty-two, and the pressure 110lbs. per square inch.

—Sir L. Griffin in *Nineteenth Century*: In native states, the prince is the owner of the soil, and the cultivator is no more than a tenant at will, liable to eviction at the pleasure of the chief. In British India the Government has created proprietary right in land; it has waived its claim to more than a moderate share of the net profit, and has given to the cultivator full rights of ownership, of lease, mortgage, and sale. For the first time in history the Indian peasant has become possessed of something with a value in the market; and, improvident and ignorant, he has fallen into the hands of the money-lender. The peasant in native states is free of debt simply because he possesses nothing on which any reasonable human being would advance him money.

—The foundation stone of a new Wesleyan chapel at Nagapatam was laid the other day.

—The Municipal Council of Paris has adopted resolutions concerning prostitution which virtually it is said, do away with the entire system of State regulation.

—Sir S. Bramwell at the British Association, on the Telephone: You can use it as the *Times* does, to convey intelligence to the compositor, who has a head dress, hears what is said to him, and straightway composes it upon the composing instrument. It is obvious that there must be many other uses of the telephone, but you can imagine them. The adoption of the telephone has spread much more rapidly in America than it has here. For example, Washington has a population of about 120,000 white inhabitants and 60,000 coloured. This population uses 800 telephones. Every thing in Washington is done by telephone, and the people do not seem to know how to get on without it. I am glad to say, although we do things very slowly here, the telephone is at last progressing in England. The United Telephone Company, in their circular of the 1st of March last, showed that on the 28th of February 1881, there were connected with the exchange in London (I am leaving out all private wires) 845 persons; on the same day in 1882, 1,505, an increase of 6600; and on the same day in 1883, 2,541, an increase of 1,036 in the year. I think it is clear that that sort of increase ought to go on in more than arithmetical ratio, because the temptation to subscribe must increase with the increase of your speaking power to a large number of persons. No one would care to join if there were only a dozen to speak to; but when it is found that almost every man has a number in the telephone book, you say, "I had better belong to it because I can then talk to all these people." Therefore, as the numbers increase, this very increase will tempt others to join.

MONDAY, OCTOBER 22.

—*Times of India*: It is to be hoped that the French Government will not be deterred from doing justice to the Rev. G. A. Shaw by the foolish language of the French Press. It is all very well for French journalists to deride Mr. Shaw's "claims," but every unbiassed person must admit, after reading that gentleman's singularly clear narrative of events, that if ever there was a case deserving of compensation, this is one. The case against the French Government, or rather we should say their representatives, is as bad as it can be, and as the *Times*, which has from the first been studiously moderate in writing about the Madagascar difficulty, remarks, "serious complications might easily arise from the repetition of such an incident." It is a mistake for the French papers to speak of "Mr. Shaw's claims for compensation." Mr. Shaw has made no claim against the French Goverument. His case has been taken up by the British Government, and considering all the circumstances, they would be guilty of a serious neglect of duty if they did not insist upon full reparation being made to Mr. Shaw. Before the full particulars of his arrest were known it was supposed that he had committed some indiscretion or other. But his conduct from first to last seems to have been perfectly blameless, and it is difficult to account for the treatment he received at the hands of the French naval commander except upon the supposition that at the time of the occurrence Admiral Pierre was not responsible for his actions.

—The Secretary of State has just sanctioned that very important project, the Assam-Behar Bailway. This will complete the connection now partly existing between the Bengal and North-Western line at Sonepore on the one side and Dhubri on the Brahmaputra on the other. The portion to be proceeded with immediately is 209 miles in length, at a cost of 161 lakhs.

TUESDAY, OCTOBER 23.

—*Times of India*: The natives demand a share in the government of their own country, and the time has come when the English must gravely consider how much share they can grant compatible with our own interests and the safety of the Empire. Having decided this let us honestly give them that share. But it is a suicidal policy to make promises and then to keep them in the letter and not in the spirit. It is far better to declare that there shall be no natives in the Civil Service than to nominate three men in the course of the year. The Act said men "of proved ability and merit." The young men appointed have been those who have had friends at Court, and there has been no attempt to gauge merit or ability. A young man was appointed the very year he had failed to pass his University examination. An appointment like this naturally created discontent among all the young men of the Presidency who had devoted money, time, and labour to acquiring a liberal education. We have determined to educate the people, and we must now be careful to have the new force with us and not against us. An idle literary class must be a danger to the State. It is absurd to tell the educated natives that in a land of official prizes they must hope for none of the flesh-pots of Egypt. The educated natives could understand why Englishmen who had passed a most searching examination should be created into a Brahmin class to rule over them, but they totally fail to understand why members of their own community should be converted into a privileged class by the jobbery of office.

—H. M.'s Troopship *Malabar* arrived yesterday from Portsmonth, Sept. 4.

—*Times of India*; Lahore, 22: Colonel Mark Heathcote, C. B., commandlng 14th Bengal Lancers, died here this morning. The deceased officer had come here from Morar, to have an operation performed on a carbuncle. The operation was successfully performed by Dr. Lawrie, and the patient was doing well, when, unfortunately, pleurisy set in yesterday afternoon, which terminated fatally.

—A Calcutta paper hears that his Highness the Maharajah of Jeypore, in Rajputana, accompanied by about three hundred ladies of his zenana, starts for Allahabad, the sacred Hindu place of pilgrimage, this week. The Maharajah returns to his territory before the great Dewalee festival, and again starts for Allahabad with another batch of three hundred zenana ladies.

—A coroner's inquest was held yesterday at Worlee road, on the body of Eliza Bayley; aged about sixty-three years, who died suddenly on Sunday evening. Evidence was given by Mr. Samuel Gordon to the effect that the deceased was his wife's grandmother. She came to Bombay on the 6th instant from Jubbulpore, and was taken ill on Sunday. She complained of cramps in her stomach, and took brandy copiously to relieve the pain. On Sunday she became worse and died in the evening.

—*Bombay Gazette*: A curious sacrifice is reported from the Madras Presidency. The police inspector of the Manapari division (Trichinopoly) reports that "a man came to the Andivar covil with the end of his tongue cut

ASIATIC SOCIETY MUMBAI

off (about an inch), and was seated before the idol. He was unable to speak, but he wrote on the ground that he is the son of one Ramasawmy Pillay, and that his name is Subramonea Pillay. Having partially lost his sight, he was in much distress about it. He had a dream that if he sacrificed a portion of his tongue to the god in this particular temple, his eyesight would be restored, and that his tongue would grow again. So he made a vow accordingly. He refused to go to hospital. The matter was reported to the local sub-magistrate."

—Mr. Charles Marvin sends to the *Morning Post* from Baku a most interesting account of what, according to him, is the greatest petroleum region in the world. In Baku and the immediate neighbourhood the production of crude petroleum last year was two hundred million gallons, and it is capable of indefinite expansion. Some idea of the enormous quantity of oil may be gathered from the fact that Mr. Marvin witnessed the tapping of the 375th well, from which he writes:—"The oil is flowing 300 feet high, at the rate of 2,000,000 gallons per diem, forming a huge black fountain visible in the clear atmosphere for many miles round." The great development of the Baku petroleum district is owing to the enterprise of a Swedish firm—the Brothers Nobel, who now employ 7,000 persons, own a large fleet of steamers, and have built 1,400 oil trucks which carry their oil to every part of Russia. They are building a town in which they lodge their servants, and they have adopted a semi co-operative principle, giving every one a commission on the profits, and all can invest their savings in the concern. Even the Messrs. Nobel's gigantic operations are very likely to be thrown into the shade by an American capitalist who is now at Tiflis, and is about to lay down a pipe 551 miles long, by which the oil will be conveyed across the Caucasus from Baku to Batoum, where it will be shipped in the Black Sea

—*Deccan Herald*: The Pundita is, fortunately for her, in England just now, otherwise the orthodox Hindoos would have either tried to prevent her from becoming a Christian, or would persecute her. The Pundita's only excuse for not becoming a member of the Prarthana Somaj was that she did not like to enrol her name among those of such as did not act up to their word.

—In a recent return of the French Minister of Agriculture on the wines of 1832, it appears that the vineyards of the two Charentes, which alone supply the genuine wine brandy, are irretrievably ruined. These two departments, which were devoted almost wholly to grape-culture, gave 311,000,000 gallons of wine in 1875. Last year they gave only one-eighth that quantity, being a falling off of 273,000,000 gallons, and the quality was execrable. The condition of Charente proper, which produced the true Cognac, is even worse, for the vintage —if it can still be called so—only gave the twenty-second part of the yield of 1875, and the ravages of the phylloxera are each successive year going from bad to worse. In fact, the pest has now utterly destroyed throughout France nearly two millions acres of vineyards.

—*Indian Witness*: Government has opened the Agra Medical School to women. A small class of Native women is now in session. These pupils are paid scholarships, and under certain conditions private female students may have access to all the lectures, and after a course of three years may be graduated.

—Same: The Sixth Annual Report—an inexpensive leaflet—of the Bombay "House of Hope" shows that six women and one girl were provided with a refuge during the year. One of these was removed by her mother and one obtained service. The year's expenses amounted to Rs. 1,993-9-10, which was met with contribution collected by the Secretary, who devotes herself voluntarily to the labour of love. The inmates contributed 300 rupees from the sale of their own work.

Wednesday, October 24.

—The *Sind Gazette*: The poisonous quality of Bombay oysters, is due directly to the presence of copper in the rocks from which the supplies are drawn. It is high time, indeed, that Government were prohibiting the trade in Bombay oysters.

—H. E. the Viceroy has been visiting Cashmere.

—That there is in France at the prosent time a real live centenarian is vouched for by the *Lancet*. At Auberine-en-Royans, a village in the Dauphine, situated between Valence and Grenoble, may be seen, we are told, an old woman living in a hut in a narrow street, who has reached the extraordinary age of 123 years. She has no infirmity except slight deafness, being in full possession of her mental faculties. Her age, as given above, is authentic, and according to her marriage certificate she has completed in January last her 100th year since marriage. The old lady was a "cantinière" under the First Empire, and had two sons killed at the battles of Friedland and in Spain. She is supported entirely on the alms given her by visitors who go from great distances to see her as an object of curiosity, and her neighbours help her to do her household work. She lives almost exclusively on soup made with bread, to which is added a little wine and sometimes a little brandy. Dr. Bonne, who practises in the neighbourhood, states that she is never ill. Her skin is like parchment, but she is comparatively upright, and is of scrupulously clean habits.

—The *Indian Chr. Herald* has a glowing account of the recent Conference of Native Christians: "As we had expected, the last day of Conference drew an enormous audience. The large and spacious chapel at Entally was literally packed, and numbers could not, even so much as peep in. Besides the two ladies who read papers, four others took part in the discussion. The interest excited was so great, genuinely great that at the request of some of the brethren, arrangements were made for our Hallelujah lasses to conduct divine service in the Entally Chapel on Sunday fore-noon.

"Our Love Feast and Nagarkirtan on Saturday were also great successes. The weather was not very favorable; nevertheless, upwards of a thousand brethren, including a large number of European brothers and sisters, met for the Love Feast. We had a grand march in the Evening, with Jesus' banner leading us on, and the Gospel of His love was presented to multitudes on the streets, footpaths, balconies, and terraces, in Bengali, Hindi, and English hymns. No arrangements had been made for Hindi and English singing, but some of the brethren who could not join in singing the Bengali hymns, felt constrained to testify somehow, and soon formed themselves into Hindi and English singing companies. The Hindi band was led by Brother Jones from Agra and contributed not a little to the success of the procession. We hope to have more of our Hindi-speaking brethren with us next year.

—Same: The Rev. J. H. Anderson of the Baptist Mission is returning to India, and is expected to have charge of the Backergunge Mission, where there are thirty congregations and five thousand Christians. Mr. Anderson has had experience at Jessore, Serampore and Allahabad, and will be able to appreciate the importance of doing all in his power to raise up a generation of well educated and well trained men and women. We should be glad to hear of a hundred of the most promising youths from Backergunge being sent to Serampore to be well trained and sent back again to their villages.

—Vandalism in Peru.—In his book "The War between Peru and Chili," Clements Markham states that the work of ruin carried on by the Chilians in Peru, in accordance with the policy of their government, is continuous and most monstrous. The National Library, the best in South America, containing more than 300,000 volumes, and that of the University of St. Mark, in its different branches of jurisprudence, medicine, political economy, mineralogy, chemistry, and *belles lettres*, have all been pillaged by Chilian officials to such an extent that not a single book remains, while the book-cases have been broken up for packing-cases. They also stole and shipped off for Chili the instruments belonging to the astronomical observatory; the machinery, laboratories, and apparatus of the Medical College, and those for teaching arts and industries; and as if these disgraceful acts were not sufficiently scandalous, the buildings of the university, of the library, and of the colleges, are used for barracks and stables. But this is not all; there are other deeds which rival, if they do not surpass, the devastation of Alaric and of Tamerlane. The national archives contained numerous documents, some of them dating from the conquest of Peru, and the foundation of Lima by Pizarro. They have been pillaged, and these inestimable records have been sold by weight as waste paper. The gallery of portraits of distinguished historical personages, of the Incas, and of all the Spanish viceroys from Pizarro to Pezuela, has been destroyed. The pictures were torn down and served as materials of which the soldiers made tents in the barrackyards. The promenades, public offices, museum, have been despoiled of all objects of art, and of every article intended for use or for amusement. Pictures, statues, bronzes, marble seats, fountains—in a word, whatever was movable has been stolen and carried off to Chili. A similar fate has overtaken the municipal schools of primary instruction, which the Chilians have closed in order to seize their eddowments.

Thursday, October 25.

—*Times of India*: London, 5: To say nothing of smaller matters, the town has been shocked by two remarkable events in the financial world. The first is the flight of the two senior partners in the well-known firm of Jas. Waddel and Co., accountants. The two salaried partners in making the painful intimation add that the liabilities of the absconding men "arise out of trusteeships and matters personal to them," and it is only now that the junior partners have ascertained that the funds are deficient to meet them. Losses on the turf are said to have done much to expedite Messrs. Waddel's untimely departure for foreign parts, but the principle reason is one that will touch very nearly several bankruptcy accountants. The clause in the new Bankruptcy Act which compels accountants to account for all unclaimed monies belonging to bankrupt estates that have passed through their hands is a very inconvenient one, for it is a well-known fact that these funds have in many cases been appropriated as trade perquisites by their holders. The other incident which has disturbed the city is the flight of Mr. Geo. Warden, the secretary and manager of the London and River Plate Bank, leaving a deficit of enormous amount.

—The Jam-e-Jamshid recommands the manufacture of whiskey in India.

—*Bombay Gazette*: Although very little has been heard of the progress made by M. de Lesseps with his grand undertaking in America, it appears that he is steadily burrowing through the Isthmus of Panama at a pace which, if maintained, assures the completion of the canal by 1883. As regards the cost of the new "ditch," it is now estimated not to exceed 24 millions sterling, including everything. This is a heavy sum to earn good interest on, and that task will not be rendered any easier by the present issue of 5¼ per cent. bonds at 285 francs, which are to be redeemed

at 500 francs. M. de Lesseps, however, ha proved himself such a capital financier in the case of the Suez Canal, that we are bound to assume he has been equally careful of the shareholders' interests in the other instance. The work of excavation has proved more arduous in regard to the quantity to be dug out than was expected; bnt this is rather a gain than a loss, because it happens through the falsification of the theory that three-fourths of the isthmus was composed of very hard rock. Had that proved the case, the canal would, of course, have been given almost perpendicular sides, thus reducing the amount of excavation to a minimum. But the ground being found considerably softer than was expected, the sides have had to be sloped away, thereby increasing the amount of earth-work for the whole Canal from 80 million cubic meters, original estimate, to 100 millions. But it is believed that the cost of excavation per metre will be only one-third of what it would have amounted to had hard rock been met with, and on the whole, therefore, the shareholders are large gainers.

—*Overland Mail*, Oct. 5: Sir Richard Temple on Oct. 2 delivered the inaugural address at the Social Science Congress at Huddersfield.

Mr. W. H. Houldsworth (C.) has been elected as a member for Manchester by a majority of 11,972 votes, Dr. Pankhurst, the Independent Radical, polling only 6,216.

Mr. Alderman Fowler has been elected Lord Mayor for the ensuing year.

Sixteen States have accepted invitations sent by President Arthur to send representatives to an International Conference, at Washington, to establish a common prime meridian. The British Government has not yet replied.—— The Exhibition buildings at Pittsburg, Pennsylvania, have been destroyed by fire, the loss being estimated at a million dollars.

The Rev. James Begg, D. D., died on Sept. 29 at his residence in George Square, Edinburgh, after a brief illness, in the seventy-fifth year of his age and the fifty-fourth of his ministry. After being licensed as a minister he took an active part in the "ten years' conflict" in the Church of Scotland, and at the disruption he gave up the parish of Liberton, in Mid Lothian, at that time one of the best livings in Scotland, and became minister of Newington Free Church, Edinburgh. He has been connected with all the great movements in the Free Church up to the present time, and was the leader of the party in that body who are opposed to the introduction of organs, change of attitudes, and other innovations into public worship.

—Dr. Cuyler in the *Christian*: I spent an evening lately with our eloquent friend Mr. Joseph Cook, who is preparing fresh "broadsides" in behalf of evangelical truth. While not concurring in *all* his utterances ("call *no* man Rabbi"), yet the whole trend and drift of his powerful addresses are in the right direction; he is sound to the core on the vital doctrines of our glorious Gospel. How glad we were to see Brothers W. Hind Smith and Matthew Hodder! We shall soon send you our—and the Lord's—Moody for a new campaign. We need him sorely in America; so you must make the most of him in dear old England.

Friday, October 26.

—Deaths last week, 369. By Cholera, 1.

—The *Kaiser-i-Hind* left Aden with English Mails for Bombay, Wednesday, 10 p. m.

—The G. I. P. Railway Company have reduced charges for the carriage of grain and seeds to Bombay, from 10 annas 9 pies a maund to 9 annas 6 pies, for produce from all stations from Jubbulpore to Pagdal inclusive.

—The Indian Zoedone Company, after paying £2[illegible] for the patent, has failed.

—Mr. Robert Chisholm fell down the steps of a hotel in Bombay, and died yesterday morning. The papers state that he had been drinking.

—*Bombay Gazette*; Locusts: The reward of four annas per seer, which has lately been reduced to two annas, has acted remarkably well as a stimulus; and in the Rutnagherry Collectorate alone it is estimated that up to the 15th October not less than 2,200 lakhs of locusts had been destroyed. It is a common saying amongst the cultivaters that had it not been for the Government their crops would ere this have all been eaten up, and they estimate that at least 12 as., or three-fourths of the locusts, have been destroyed. Nothing has come more forcibly home to the tenants than the apathy, on the one side, of the Khots, and especially of the Brahman usurpers, and their cruel indifference to the ryots' sufferings and on the other side the solicitude and paternal anxiety of the English Sirkar.

—The following telegram has been received at the London office of the *New York Herald*:—

"Hongkong, Oct. 3.

"I have just returned from Canton. Affairs there are in a very critical condition. The populace is greatly excited over the result of the Logan trial. Communication between the English concession and the city is entirely cut off. Incendiary placards are posted on the walls of the Viceroy's palace daily, and daily torn down by the police. They proclaim that should the French fleet threaten an attack, the mob first of all will kill all foreigners, and then destroy their property. The mob is ripe for rebellion. Mandarins of the highest rank are insulted and spat at in going through the city. Troops are being drawn from the outlying forts to guard the palace of the Viceroy. The foreign concession is safe, under the cover of six gunboats, including the United States ship Palms. The Junita is expected in a few days. Last Saturday the Viceroy's interpreter called on me at the residence of Mr. Seymour, the American Consul, bringing me an invitation to an audience at the palace on Monday afternoon. Subsequently I was requested not to come as the Viceroy could not gaurantee my safety in a journey through the city. Much uneasiness is felt for foreigners elsewhere. Even at Hongkong precautions have been adopted. Arms for volunteers have been deposited at two banks, and the night patrols have been increased."

Selections.

THE CHRIST OF HISTORY.

BY PROF. YOUNG.

The age and place in which Christ appeared.

"The age in which Jesus appeared, the nation to which he belonged, and the place where he dwelt among men, formed an obvious limitation around his earthly life."

"He appeared beside at a peculiar crisis in the history of that people, and indeed of the world. The testimony of many independent witnesses proves beyond question the awful corruption of manners into which the nations of antiquity had then sunk. It is represented that the age betrayed a secret consciousness of its own moral condition, and a secret apprehension that some terrible change was approaching. It would be mere pedantry to quote in proof of this from Lucian on the one hand and from Juvenal and Persius on the other, passages with which even a moderate scholarship is familiar. And with respect to Judæa, the Jewish Historian of the times (Josephus) speaks with unfeigned horror of the moral abominations which then darkened his country as well as the Roman world. But Gallilee was disreputable even in Judæa wicked as it was and even in Gallilee, Nazareth was notorious for the ignorance and profligacy of its inhabitants.

"Jesus spent his life till he was 30 years of age amid the degradation and pollution of this village constantly familiar with scenes which were calculated to destroy the seeds of all virtue in his opening Soul.

"Thus far our task is accomplished however briefly and hastily; *the outward conditions of the life of Christ*, have been spread before us.

"But it would be an unpardonable omission if even here special attention were not invited to the fact that these are utterly irreconcilable with the vaunted mythical theory. The ablest expositor of this theory, whilst admitting a certain basis of historical truth in the Christian Gospels, denies altogether their authenticity as histories, and maintains that the life which they delineate, like the ancient mythologies of Greece and Rome, is fabulous rather than historical."

"With the utmost confidence we can defy contradiction when we assert that *these* principles are incapable of being applied to that series of facts which has formed the subject of the short review we just finished. Jesus was a resident in the village of Nazareth till he was 30 years of age; he died in comparative youth when he was only 33 years old. He was a working carpenter, poor, unknown, untaught, inexperienced and unfriended."

"Such in simple historical truth, such *exactly* was Jesus of Nazareth; and these were *the very conditions* under which he developed his future character and rose to his future position."

His own idea of His public Life.

"It is a fact that Jesus of Nazareth rose to a position of unrivalled prominence in the eyes of his country."

"No rationalistic, naturalistic or mythic theory can expunge it from the record."

"It is certain that no demand was made upon Jesus from any quarter to attempt the emancipation of his country and his age."

"The transition from private to public life was spontaneous on his part." "He *came forth* of his own accord." "This was marvellous. Did not his want of preparation and his conscious incapacity for a great public enterprise overwhelm him? Did he not tremble to encounter the caprice of the multitude, the learning, bigotry, and jealousy of the priesthood? He did not as far as can be discovered. Without fear but with no ostentation of courage, Jesus *placed himself* on an unusual elevation." "It is enough at present to know, that he claimed to be *The Messiah of the Jews*."

He repeatedly avowed this claim in plain terms and it is obvious on the face of the Gospels, that from first to last, the conviction in his mind, one of the formative and governing principles of his public life was this, that he was *the Messiah*."

"It is historically certain that at this period the advent of a deliverer was widely expected, and expected with intense enthusiasm. The Gentile world, groaning beneath its burden of darkness and crime awaited a supernatural redemption; and Judæa was tremulous with a hope well defined and established by the authority of many a sacred text." "Perhaps in this way, humble as Jesus was, the latent spark of ambition, patriotism, or piety, was kindled up in his breast, and at last in that obscure village, he came to hope and believe that he was "the elect of God." But a critical and vital question demands solution here, before we can consent to this interpretation of the origin of his movements.

It was this; were the received views of the character and the mission of the Messiah, Christ's views? Had he only caught the Spirit of his times? Was he only an embodiment of the popular faith? Was he only a creation, naturally springing up out of sentiments and feelings which had long rooted themselves in the heart of his nation? He was not; but he was diametrically the opposite of all this. His ideas had nothing in common with the views and the spirit which were then universal but, were peculiar to himself and perfectly original." "A throne, a crown, and the empire of the world, might well have kindled ambition in the

dullest soul. But Jesus of Nazareth never aspired to sovereignty or worth of any kind." "The Messiah, in the belief of the Jewish nation, was to be not only a monarch but emphatically a Jewish monarch; reigning, indeed, over all the kingdoms of the world, but acknowledging a peculiar relation to the ancient people; his throne being in Jerusalem and his ministers and distinguished servants Jews.

"Last of all, the popular faith harmonized with the deep hereditary contempt of the Jews for the rest of mankind, with their settled persuasion of the distinction which God had made between them and all other nations, and with their long cherished anticipations of permanent and undisputed pre-eminence." "If Jesus had meant to ingratiate himself with his countrymen, his course would have been to sympathize with their creed and their hopes.

But independently of any personal or public object which he might have in view, how could he have failed to adopt as his own the faith of his country in this matter?" "There is no reason to think that he can have heard anything but the common views from his infancy upwards. But he had risen nevertheless to a purer and loftier faith, and some how had formed for himself quite a novel and original idea of the character of the Messiah.

"The hour cometh, he said to the woman of Samaria, when neither in this mountain, nor yet at Jerusalem ye shall worship the Father." Whosoever shall do the will, etc. "They shall come from the East, etc." "*His* idea was Catholic, as it was purely spiritual. Born and educated a Jew, associating only with Jews, never beyond the limits of Judæa in his life, whence had he derived this idea, whence caught this spirit? how gained this expansion and nobility of soul, how reached this large and lofty and Godlike faith?" "And was *he* then essentially nothing more than he seemed to be? was all this possible, in the circumstances, to a mere man? Above all was it possible to such a man as we have found Jesus outwardly was?"

REMINISCENCES OF EARLY CIRCUIT LIFE.

BY REV. JAMES ERWIN.

THE society at Gouverneur was small and none of the members were wealthy, but it was full of life and energy. Brother King lived in the suburbs of the village, had five or six children in his family and was very poor. It was difficult sometimes to keep the wolf from the door. The circuit was weak and our support meagre. I carried everything I received on my salary to the parsonage except my clothing, and did all in my power to keep them from suffering. Took everything people offered me, salt-pork, corned-beef, butter, lard, eggs, wheat, corn, rye, oats etc. The grain I carried in bags thrown across my saddle and the other things in my capacious saddle bags; each side would hold at least a half bushel and on my monthly rounds to that part of the circuit "Charlie Black" would sometimes be pretty well loaded, more in bulk and weight than in value. I always found them with a scanty supply of the necessaries of life. My coming was hailed with delight. After depositing my "quarterage" and enjoying a short visit with the family I usually rode to the Smith neighborhood and put up with one of the families there rather than in any measure aid in reducing their scanty supplies at the parsonage. Sister King was a cheery, courageous little woman, consecrated to God and his service, willing to bear the cross, despise the shame and reproach of poverty for Christ's sake, to struggle with her family in want and suffering and prayer, while her husband braved the storms and endured the hardships of the itineracy to bring lost men to God. We often think of the trials and privations of these early circuit riders with deep sympathy and admire their perseverance and courage, but seldom give a thought to the noble women who suffered with them, spending their days in loneliness and want, living often in poor tenements on coarse and scanty fare, struggling with privations and sufferings without a murmur, in watchings, in fastings and in earnest supplications that their husbands might be successful in preaching the Gospel of Christ to a perishing world. Our great Church now spreading in every direction and enjoying the confidence and esteem of Christendom owe these heroines a debt of gratitude for their devotion and efficiency in establishing our Zion and making her a praise in the Earth. *Peace to the memory of Mrs. Harriet King*, though remembered by but few on Earth she is honored by the countless multitudes of Heaven.

Brother King had arranged that we should attend a camp-meeting in the town of Hammond in the Summer of 1833. I was to report at his house early in the morning, but when I reached the place his potatoes must be hoed before starting, so we took off our coats and vests and went at it with a will, but we labored under great disadvantages. There was nothing in the house to eat—not even a crust of bread or a potato. One of the stewards had promised to bring supplies for the family during our absence but had neglected it, so we hoed all day without a morsel of food, except a pan of milk for a family of eight, five of them hungry children. We finished the hoeing a little before sun-down, and as the steward did not make his appearance Brother King and myself examined our purses to see what money we possessed. He found twelve cents and I being in better circumstances found twenty-five. There were two tollgates on the way and it would require twelve cents to pay our toll both ways. So Brother King went to the grist-mill and bought twenty-five cents' worth of corn meal and we had "se-pawn" and milk for supper and "Johnnie cake" for breakfast.

Their son John was to walk three miles the next day to see the steward and stir up his pure mind by way of remembrance.

We reached the camp-ground next evening and found the people putting up their tents and making themselves comfortable for the night. The ground was in a dense wood, on a gentle slope, with the surface rather uneven. The stand was made of rough boards and nothing imposing in appearance. The stringers were logs and the seats unbarked slabs from the saw-mill. There were a few rough board tents, but they were chiefly made of factory cloth and were a poor protection against the rain. But this was God's house for the week and to many it proved the gate of Heaven.

Here I met for the first time Rev. Arza J. Phelps. He was a young man, just married, and junior preacher on that circuit. I distinctly remember the text on which he preached at that meeting and his method of treating it. It was the prayer of David: "Let my soul live." I little thought our lives were to run parallel for forty-seven years—cultivating the same fields, engaged in the same conflicts, strifes and victories; or that he was to outstrip me in the race and be first to exchange the cross for the crown. But "he fought the good fight, finished his course, kept the faith" and has won the "crown." He sleeps with honor. The meeting commenced in the spirit, progressed with power and closed in a blaze of glory. Many were converted and some of God's dear people entered into the rest of perfect love.

Brother King and myself were invited to enjoy the hospitality of the owner of the ground who lived near the grove. Mr. B. professed to be a deist and was indifferent to religion, but he got more than he bargained for; his conscience was quickened by the light as it shone in upon his dark soul. He would weep and tremble in family prayers and toss at night upon an uneasy pillow, but would not yield to God. His wife was converted and became a useful member of the church. Many went out from that meeting new creatures. They came to it in the service of sin, but went out into the world again clad in the panoply of the Gospel to battle against sin, to gather men to Christ and win crowns of life. On returning to the parsonage we found the steward had failed to furnish supplies and the family had subsisted on scanty fare. But Sister King met us with Christian cheerfulness, heroic woman that she was, and rejoiced and wept alternately as we related the struggles and triumphs and pentecostal blessings in the tented grove. I could not rest that night until I rode out into the country among the brethren and gathered food for the needy family. There was one family living about two miles from the village who might have made them comfortable without feeling it, but they were parsimonious and had never learned the blessedness of benevolence. I called on them and preached them a little sermon with point and application which they never forgot. It offended them very much and might have cooled the warm love they professed for me if a circumstance had not occurred the next day to convince them that God was more grieved with their neglect of the pastor's family than the young preacher was. In a hen's nest in the barn was found a well-developed egg with the words: "Woe, woe to the covetous," and another the following day with the Scripture sentence upon it: "Covetousness which is idolatry." The letters were embossed on the shell, perfectly distinct. There they were in bold relief—a solemn warning from Heaven. The family were greatly frightened. They consulted an intelligent neighbour who was not a member of our church, though a Christian man. He looked upon it as a divine admonition and they thought that if both the *preacher* and the *hen* were sent to warn them it was time for them to reform lest a worse thing should befall them. They began at once to cultivate the grace of benevolence and not only escaped the dreaded "woe" of the egg shell, but having learned "that it is more blessed to give than to receive" they continued in the "more excellent way." I met their good neighbor a few weeks subsequently going out of meeting in a crowd, and in a low whisper asked him how much vitriol and tallow it took to give heaven's warning by an egg? His arch smile and significant nod convinced me that I had rightly guessed the human instrumentality.—(*N. Chr. Adv.*)

THE COST AND THE OBLIGATION.

A PASSENGER in the palace car, riding at the speed of forty miles an hour, you have no conception of the thought and toil, the patience and heroism, the labor and struggles, the sacrifice and suffering, which your marvelous luxury represents,—of how brain and muscle have wrought: how capital and labor have aided each other or how the rich and poor have served together in great enterprises and various industries to produce the result in whose benefit you now share. You think not of the wilderness of vague conceptions, uncertain experiments and bewildering possibilities through which the inventive mind has felt its way, from the days of Watt down to the present, toward the realization of its ideal in the perfection of the locomotive. You do not ask who tunneled the mountains; who leveled the hills and valleys; who bridged the streams; who laid the track; who dug the ore from the mountains; by what processes of science and industry it was transmuted into metal and the metal transformed into engines, rails, wheels and axles; or whose enterprise projected the road; who paid for it; who owns it; who manages it—none of these questions trouble you. You settle back into your luxurious cushion and, as you glide on swiftly to your destination, you muse over the wonderful "de-

velopments" of the age. Development, indeed! As if by some unconscious operation of natural forces these things had come about, or by some secret effortless process of progression the grandest ideals are realized and the grandest triumphs are achieved. Development! How easily the mind rests in the word and there escapes all thought of obligation! Development makes no reckoning of cost, no account of toil and strain, of sweat and tears and blood; it leaves you in the comfortable persuation that by some favor of fortune your earthly being is coincident with the grandest consummations of the evolving processes of civilization. Development is the genesis of your paradise and the oblivion of your obligation. Hence you ride on thankful to no one: you pay your fare, and that is the measure of your duty. If you had some great wrong to revenge, and could find satisfaction by striking the railway out of existence and turning the civilization of the world back a hundred years, you might be deterred by regard for the present and the future, but hardly by any sense of obligation to the past. You might spare the inheritance lest you wrong the heirs; but the testators—they are in their graves and would not suffer from your wrath.

So in the Church, with all its luxuries, its refinement, its facilities, its culture and its social benefits, we pass on forgetful of the cost of what we enjoy. We reckon ourselves as in possession of the inheritance and think little of its cost to our fathers. We look upon the Church as a *development*, and esteem it our good fortune to be the partakers of its ripened fruit. We pay our share of its current expenses—demanding economy in its management—and perhaps also the slight tax upon us to aid in sustaining its benevolent enterprises, and then assert our claim to its privileges. Having done so much, we are disposed to think that we have done our part towards preserving this developing force in Christian society and handing it down, with all its possibilities of influence and blessing, to future generations.

But what is the Church, with all its benefits, when considered in respect to the agencies and forces which have transmitted it to our generation and made it what it is at the present day? Is it a mere development—the product of faith working quietly, and bringing out its results by gentle and silent processes? Or is it rather the product and legacy of the world's grandest heroism? Peaceful and beneficent as it is in its influence and aims, it represents toil and struggle and sacrifice, warfare and conquest. In all its history it has illustrated the saying of the Master, that "the kingdom of Heaven suffereth violence and the violent take it by force." Christ's own ministry, who, though the Prince of Peace, came not to bring peace but a sword; his self-denying, self-giving, self-consuming love, and his "new commandment" to love even as he loved; his own death; his prophecy of persecution, tribulation and martyrdom to his faithful followers—all foreshadowed the cost of those blessings which should come to the world in the establishment of his kingdom. History shows us only too plainly how perfectly the prophecy has been fulfilled. Pure and peaceable as the kingdom of Heaven is, it has brought us little that has not come through sacrifice. To say nothing of its more terrible contests which have most severly tried men's souls, and are hallowed in history by the sorrows of great tribulations and by the blood of the martyrs, we may still find sacrifice in every struggle and in every effort which has advanced the Church to a higher plane of life or to broader influence and increased power in the world. We trace the history of earnest men, zealous reformers, faithful ministers of the Lord Jesus, who, in the face of determined opposition and with naught but faith to assure them of success, have borne their testimony for the truth and given the world the grand but unforeseen results of their ministry, and we find that their lives are marked by sacrifice in every particular that involves and that illustrates the cause of their success. Every victory has cost a battle; every blessing has cost a sacrifice. Only by the hardships of missionary life has the Gospel been given to any Christian nation under the sun.—(*N. Chr. Advocate.*)

THE EVERLASTING WELL.

BY REV. THEODORE L. CUYLER.

"What would become of this place if yonder springs should dry up?" said a person to me on the day I left Saratoga. "The same thing," I replied, "that the Church would become if the Spirit of God were withheld; it would wither away." One supreme excellence of those springs is that they are perennial in their flow; three thousand people drinking at the Congress Spring in one morning do not perceptibly lower the water in the curb. In like manner our Lord promises to be unto us a "*well* of water"; not a transient shower, not an intermittent fountain, but a deep perpetual well, springing up unto an eternal life.

The weakness and the worthlessness of too many Christian professors arise from the fact that their religion is a periodical affair. It is an occasional jet, a spasmodic spurt of devotion, and not a steady stream fed from an unseen fount-head. The religion of such people consists in joining a church, in going on Sunday to a house of worship, and in "putting in an *appearance*" at the sacramental table five or six times a year. All the rest of the time the man is as dry as Sahara. He is, through the week, keen as a razor at a bargain, and close-fisted in his dealings with employés or customers; at home he is a disagreeable husband and an unfaithful parent; his whole daily life is as barren of godliness as Coney Island beach is of green grass and springing flowers. But when the Sabbath comes and rings its bell for worship, he rouses up and repairs to the sanctuary in about the same way that he goes to his bath-room for a scouring and scrubbing off of the impurities contracted during the past week. When the Sunday bath is over, he is ready to plunge back again, without any scruple, into the defilements and contaminations of the world around him. O what a caricature is this of the high and holy name of Christian! What a wretched delusion is it for any one to imagine that he can climb up to the sacred mount of worship or a communion-sorvice and there behold and adore and feast in spirit with his divine Lord, when he has been burrowing in worldliness and sin during all the other portion of his fruitless life! No man can thus serve Christ and Mammon. The very truths he hears in the house of God, the very promises he makes by coming to the sacramental table only condemn him as a disobedient and unprofitable servant. Better no profession at all than such a pitiful lack of performance. An occasional jet of formal devotion in a church or a prayer-meeting is no substitute for the deep well of Christ's presence in the soul, which keeps the leaf ever green and the boughs ever fruitful.

Spiritual droughts never affect those *choice* Christians in our churches who keep the "upper springs" of their communion with God and the "nether springs" of their daily doings among their fellow-men always full and flowing. They are fed from secret intercourse with Jesus, and His well never runs dry. Summer-heats do not lower it; Winter's frosts do not freeze it. Such a Christian is always abounding in the work of his Master. Every year is a bearing year. It is his fixed habit to attend the prayer-meeting and help to give it inspiration—his fixed habit to give according to his income, to pay his debts to the uttermost dime, to stand for Christ on all occasions, and to be His witness everywhere. All his springs are in Jesus. He does not need reviving, because he is always alive.

Thousands of periodical professors are only active during the heavy rains of a "revival-season." Then they run like brawling brooks in times of freshet. They even make more noise and gush more pretentiously than the deeper streams whose flow is pure and constant. Many a pastor who goes back to his work after his vacation, as he looks over the exceeding *dryness* of too large a portion of his field, begins to think "what shall I do to set things to growing again? how shall I make these dry acres of my church to bloom and bear fruit?" At once, he says that the crying need is for a "revival," and perhaps he sets agoing some mechanical pumps of special effort to irrigate his arid field. That his church *does* need a genuine revival of spiritual life and power is quite too apparent. But, brethren, is there not something better yet than this periodical piety that requires the periodical pumps? For one, I am getting sick and tired of it. How much more must our holy Master abhor it.

The religion we want is a permanent power fed from an unfailing well. For that we must preach, for that we must pray, for that we must live; without that our whole church-life is an alternation of droughts and occassional freshets. In the home, in the Sabbath-school, in the church, let us strike for something deeper, solider and more perennial. When we get Christ Jesus fairly and fully underneath our pulpits, and underneath our prayer-meetings and our homes and the daily lives of our people, then our churches will be fruitful fields with steady harvests. We shall eat and drink and plan and pray, and work for the glory of the Master. We shall make our money and use it for God; we shall train up our children for God; we shall order our household expenses and entertainments for God; we shall buy and sell for God; we shall cast our votes for God; we shall strive to honor Him on every day of the week and in every department of duty. This is the only Christianity worth preaching and praying for. *It will last.* For the weariness, the weakness, and the wretchedness of a mere periodical religion, it is the only remedy. We can have it. Jesus offers it and ensures it. Breathren, let us all go back and lead our flocks back to the EVERLASTING WELL.—(*N. Y. Evangelist.*)

TEACHER.

BY THOMAS DOGGETT, D. D.

The titles by which our Lord was addressed when he dwelt among men have given much comfort to thoughtful Christians. With Thomas they have said in the solemnity of their confession and consecration, "My Lord and my God." With Peter in time of trouble and danger they have said, "Lord save me." With the lepers as they have felt the power of sin they have cried, "Jesus, Master, have mercy on us!"

But the title which was most frequently applied to him we do not use. That title is "Teacher," . This, with one exception, is uniformly rendered "Master."

We should derive a fuller meaning from the passages where this word is found if we were accustomed to give it its true signification. There would be more tenderness of feeling toward our Lord should we say with the Scribe in Matthew, "Teacher, I will follow thee whithersoever thou goest." There would be more affection in our reverence if we should say as Mary said in her glad surprise, "Rabboni," which is to say Teacher. We should have a truer conception of the light in which his country-men regarded him; for they called him "Teacher," not *Master*. The Jews said to the disciples: "Why eateth your Teacher with publicans and sinners?" "Teacher, we should see a sign from thee." "Teacher, we know that thou art true." "Doth not your Teacher pay tribute?" "Why troublest thou the Teacher any more?" "Good Teacher, what shall I do?" "Thy daughter is dead; trouble not the Teacher."

This was the name by which he was known at Bethany; for Martha said to Mary: "The Teacher is come and calleth for thee." And to his own disciples our Lord himself said: "Ye call me Teacher; and ye say well, for so I am." "The disciple is not above his Teacher." It is enough that the disciple be as his Teacher." "If I, then, your Teacher, have washed your feet." "Every one that is perfect shall be as his Teacher."

Two other words are also used which are properly translated "Master." The first, *epistates*, occurs only in Luke, where it is found six times. Peter uses it four times, John once, the lepers once. The second, *kathegetes*, is found in Matthew once in the passage where our Lord says: "One is your Master, Christ."

The Latin Vulgate translates these three different words by the single word *Magister*, Master. Probably it was the influence of this version which led our translators to retain the same word in all these instances, rejecting it only in the address of Nicodemus to our Lord, where they rightly say "We know that thou art a Teacher come from God," although consistency would have led them to say "Master."

We think that this distinction is of importance. It gives prominence to a relation which Christ continually bears to his disciples, and which we have a strong inclination to forget. It is as necessary for us to be learning as to be serving. If we nightly need to ask "What have we done for Christ to-day?" It becomes us no less to see what knowledge we have gained. The more earnestness in our endeavors to learn from "The Teacher," the more effective and faithful will be the service rendered to "The Master."—*Independent.*

A TRUE STORY OF FLORENCE NIGHTINGALE.

When the celebrated philanthropist Florence Nightingale was a little girl living in Derbyshire, England, everybody was struck with her thoughtfulness for people and animals. She even made friends with the shy squirrels. When persons were ill she would help nurse them, saving nice things from her own meals for them.

There lived near the village an old shepherd named Roger, who had a favorite sheep-dog called Cap. This dog was the old man's only companion, and helped in looking after the flock by day and kept him company at night. Cap was a very sensible dog, and kept the sheep in such order that he saved his master a deal of trouble.

One day Florence was riding out with a friend, and saw the shepherd giving the sheep their night feed; but Cap was not there, and the sheep knew it, for they were scampering about in all directions. Florence and her friend stopped to ask Roger why he was so sad, and what had become of his dog.

'O,' he replied, 'Cap will never be of any more use to me; I'll have to hang him, poor fellow, as soon as I go home to-night.'

'Hang him!' said Florence. 'O Roger! how wicked of you. What has old Cap done?'

'He has done nothing' replied Roger, 'but he will never be of any more use to me, and I cannot afford to keep him. One of the mischievous schoolboys threw a stone at him yesterday and broke one of his legs.' And the old shepherd wiped away the tears that filled his eyes. 'Poor Cap!' he said, 'he was as knowing as a human being.'

'But are you sure his leg is broken?' asked Florence.

'O yes, miss, it is broken, sure enough; he has not put his foot to the ground since.'

'We will go and see poor Cap,' said the gentleman. 'I don't believe the leg is really broken. It would take a big stone and a hard blow to break the leg of a great dog like Cap.'

'O if you could but cure him, how glad Roger would be!' exclaimed Florence.

When they got in the cottage the poor dog lay there on the bare, brick floor, his hair dishevelled, and his eyes sparkling with anger at the intruders. But when the little girl called him 'poor Cap' he grew pacified, and began to wag his short tail; then he crept from under the table and lay down at her feet. She took hold of his paws, patted his head and talked to him while the gentleman examined his injured leg. It was badly swollen, and hurt him very much to have it examined; but the dog knew it was meant kindly, and though he moaned and winced with pain, he licked the hands that were hurting him.

'It's only a bad bruise; no bones are broken,' said the gentleman; 'rest is all Cap needs; he will soon be well again.'

'I am so glad!' exclaimed Florence, 'But can we do nothing for him? He seems in such pain.'

'Plenty of hot water to foment the part would both ease and help to cure him.'

'Well, then,' said the little girl, 'I will foment Cap's leg.'

Florence lighted the fire, tore up an old flannel petticoat into strips, which she wrung out in hot water and laid on the poor dog's bruise. It was not long before he began to feel the benefit of the application, and to show his gratitude in looks and wagging his tail. On their way home they met the shepherd coming slowly along with a piece of rope in his hands.

'O Roger!' cried Florence, 'you are not to hang poor old Cap. We have found that his leg is not broken after all.'

'No, he will serve you yet,' said the gentleman.

'Well, I am most glad to hear it,' said the old man, 'and many thanks to you for going to see him.'

The next morning Florence was up early to bathe Cap. On visiting the dog she found the swelling much gone down. She bathed it again, and Cap was as grateful as before.

Two or three days later, whed Florence and her friend were riding together, they came up to Roger and his sheep. Cap was there, too, watching the sheep. When he heard the voice of the little girl his tail wagged and his eyes sparkled.

'Do look at the dog, miss,' said the shepherd, 'he's so pleased to hear your voice. But for you, I would have hanged the best dog I ever had in my life.'

This is quite a true story. It happened many years ago, and is now told with pleasure of that lady who in later years grew up to be the kind, brave woman, who nursed so many soldiers through the Crimean war, and has done so many other things for the poor and suffering wherever she could.—Youth's Temperance Banner.

WESLEY'S THREE RULES ABOUT MONEY

BY REV. TALBOT W. CHAMBERS, D. D.

In a sermon preached more than a hundred years ago the founder of Methodism laid down some rules as to the use of money which for simplicity, point and discretion have never been excelled. They can be understood and applied by all men, without exception, and if they were rigidly adhered to the Lord's treasury would be overflowing. They are,

1. Make all you can.
2. Save all you can.
3. Give all you can.

1. The first one of course to be understood with limitations. Wesley had no sympathy with the Latin proverb, *Rem, quocunque modo rem, i. e.*, Get money, no matter how, only so that you get it. Such a purpose is detestable and often defeats its own end. "As the partridge sitteth on eggs and hatcheth them not, so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool." But to aim at wealth in the exercise of honesty and fair dealing is not wrong. The example of such men As Abraham, Job, David and Joseph of Arimathea, as well as the promises to the diligent and careful, show that Scripture approves the pursuit and attainment of wealth. Voluntary poverty was not discovered to be a virtue until the purity of the Church had become sadly corrupted. Every man engaged in business may legitimately labor for a constant increase of his possessions, and to this end may and should use whatever tact, skill, or opportunities he may be endowed with. Of course there are risks and temptations in such a course (as indeed in any other), but these are to be met and overcome in the appropriate way. Usually the conscientious endeavor after success on correct principles cuts off many of the wiles of the evil one.

2. Not less important is the second rule. A large class is represented by the case of the artist who many years ago said to the writer, "I have no difficulty in making money, but the trouble is to save it when made." Some exemplify the proverb that money burns a hole in their pocket, and others have or affect a contempt for frugality as petty and unseemly. But our Lord set the virtue in its true light when, after the lavish miracle of the loaves and the fishes, He said: "Gather up the fragments, that nothing be lost." Whoever drinks into the Master's spirit will feel it a binding duty to guard against profligacy and waste as sins. Human law hinders no man from throwing away his property if he so choose, but divine law does. Wealth is a trust, a talent. for the management of which an account has to be given. A man, therefore, and especially a believer, will save all that he can and not be ashamed to avow that he acts on the principle.

3. The third rule is the necessary complement of the others. To make and to save, if they stand alone, render one sordid. They turn him into a mere machine for the accumulation of money. Giving, on the other hand, wholly transforms these characteristics and makes them handmaids of virtue. But the giving must not be impulsive and occasional, nor merely systematic in the way of a tenth or any other specific portion of one's gains, but follow the same rule as before, viz, all that one can. Thus treated with conscientious fidelity the three precepts make an admirable equipoise of character. A man may save even to cheese pairings without becoming niggardly, or seek wealth with the tenacity of a sleuth-hound without becoming covetous. Using the world without abusing it, he may make even his secular business a means of graco and grow into the likeness of his Maker who doeth good continually.—*Christian Weekly.*

TELEGRAPHIC NEWS.

Constantinople, October 18th: The first number of deaths reported as resulting from the earthquake in Anatolia turns out to have been greatly exaggerated. The number is now stated to be 200 only.

Hongkong, 18th: The Chinese authorities are making preparations to block the port of Canton. The ports have been provisioned and Chinese troops have been landed at Whampoa, the anchorage of the port.

London, 19th: A resolution was passed at the meeting of the Liberal Congress held at Leeds yesterday, urging that county franchise should be the first measure introduced next Session.—Prince Albert Victor of Wales arrived at Cambridge University yesterday, and entered Trinity College.

Paris, 19th: The French press condemn the proposed payment of an indemnity to Mr. Shaw, the missionary, and deride his claims for any compensation at the hands of the French Government.

St. Petersburg, 19th: Nihilist placards are being constantly posted up in Warsaw, and many arrests have been made.

ASIATIC SOCIETY

London, 21*st*: News from Madagascar states that the negotiations there are at a stand-still, and that there is no likelihood of a peaceful settlement.—An exodus has taken place from Tamatave in anticipation of the bombardment being renewed.—Sir Evelyn Wood left yesterday for Egypt.

Gibraltar, 21*st*: Four shocks of earthquake were felt here yesterday, but no damage was done.

Caire, 21*st*: Changes are expected to take place in the Sanitary administration here, comprising a complete abolition of the International Board of Health.

Hongkong, 22*nd*: Sir George Bowen, the Governor, is on his way back here from Pekin, after having had a satisfactory interview with Prince Koung, the principal Secretary of State for China.

London, 22*nd*: News from South America states that a definitive treaty of peace has been signed between Chili and Peru, and that the Chilians are preparing to evacuate Lima and Callao.

St. Petersburgh, 22*nd*: Numerous arrests of Nihilists have been made in the Russian Army of the Caucasus. A special committee of inquiry has been sent to investigate the matter.

London, 23*rd*: News from Tonquin states that the French expeditionary force found Bacninh too strong for them, the enemy being armed with Krupp's guns. A thousand pirates are also encamped near Haiphong, which possesses only a weak garrison. Great alarm prevails in consequence.—Captain Mayne Reid, the novelist, dead.

Quebec, 23*rd*: The Marquis of Lansdowne arrived here to-day.

New York, 23*rd*: Advices from South America state that the Chilians have evacuated Lima.

Paris, 23*rd*: The Chambers were opened to-day.—The Yellow Book has been published, and states that the position of the French troops in Tonquin, during the last five months has decidedly improved. It says that Marquis Tseng, on the 16th instant, demanded that the Chinese Government should have the exclusive control of the Red River, but agreed to entertain the proposition of a neutral zone between the southern frontier of Tonquin and the twentieth latitude.—The Yellow Book concludes with the following remarks:—"China requires us to abandon our treaties and to evacuate Tonquin, but our reinforcements will accomplish facts which may induce China to take a juster view of the situation."

London, 24*th*: Sir Partrick Grant has been appointed a Field Marshal.

Berlin, 24*th*: The minor state of siege here and at Hamburg, on account of Socialism, has been prolonged for one year.

London, 25*th*: It is officially announced that Cetewayo is a guest of the British Resident in the Reserve Territory.—The Earl of Derby, as Secretary of State for the Colonies, has written a letter to the promoters of a company for colonizing New Guinea, prohibiting the scheme. His lordship says that if the undertaking is persisted in, the Pacific Squadron will be instructed to protect the natives.

PASSENGERS SAILED.

Per P and O Str *Rosetta*, 26:

For London—Mrs Holdich and infant, Mrs Burton, Miss Hall, Mr and Mrs Mackintosh, child and infant, Major J Conway Gordon, The Right Rev the Bishop of Bombay, Mrs Mylne and infant, Mrs E Wilson, Col Hastings Fraser, Mrs Voyle, Mr C Rivett Carnac, Mr and Mrs L Rivett Carnac, Mr W Hair, Miss Williams, Mr Payne, Mr Lawrence, Mr H McMaster, Mr Strickland, Mr Forbes, and Mr F S Deacon.

For Brindisi—Mr J S Menzies.

For Venice—Mr T S Kennedy, Mr C B Lynch, and Mr W Kurz.

For Suez—Lady Baring and two children.

PASSENGERS ARRIVED.

Per St *Persia*, 20, from Liverpool:

Captain S Gordon, Rev Mr and Mrs Thackwell and three children, Surgeon Major F Jameson, Mr H Walker, Mrs Poig, and Mr Frendham and infant.

Per Str *Merton Hall*, 21, from Liverpool:

Major and Mrs Thompson, Lieut and Mrs Younghusband, Mrs Gothard, Langford and child, Mrs Conroy and three children, Mr Bevan, Mr Field, and Mr and Mrs Jacob.

Per P and O Str *Venetia*, 24:

From London—Mr and Mrs Dawson and child, Miss Oakes, Mr and Mrs Neill, Mr and Mrs Dunlop and child, Mr Elsworthy, Mr Sherman, and Mr D Scankie.

From Brindisi—Mr G J Swan, Mr G O Young, Mr A Weeks, Mr Meredith, Mr Leibnitz, Mr H E Ellis, Mrs Bruce, Mrs Harvey, Major Arbuckle, Captain E H C Adamson, Mr G Schmer, Mr Finckh, Mr, Mrs and Miss Tidy, Hon J Gibbs, Mr Hill, Mr and Mrs Orr and child, Mr Pettis, Mr H Kerr, Mr D Morris, Mr J Burgess, Major Gowan, Mr G Hawks, Mrs A Mackenzie, Mr G C Kelly, Major Robinson, Mr T Carritt, Mr Fuchs, Mr J Kinmond, Mr Down, Mr and Mrs Karpeles, Major and Mrs Patch, Mr H Berger, Mr Chandwick, Dr O'Brien, Mr B Troup, Mr J Edwards, Mr and Mrs P Bird, Capt the Hon E Noel, Mr Mackillican, and Col Chowne

From Venice—Mrs Gribble and child, Col and Mrs Pasley, Col Russell, Major and Mrs Nesbit, Mr H Bull, Mr D Macfarlane, M P, Mrs Macfarlane, Mr and Mrs Beyts, Mr and Mrs Woodburn, Mr J Weir, Mr and Mrs C Brooks, Mr J W Chambers, and Capt and Lady C Rose.

From Suez—Mr Becke, and Dr Young.

From Aden—Lieut Griffiths.

Per St *Medusa*, 22, from Trieste:

Dr E Eitel, Mr O Muhlinghaus, Mr A Wennicke, Baron von Graeff, Capt and Mrs Swinny, Mr and Mrs Seville and child, Right Rev Bishop of Quilon and 6 missionaries, Mr W Silbiger, Mr Shirman, Mr Diulier, Mr Barch, Mrs Orchard, Mr G Harzheim, Mr T Forster, Mr A H Bolton, Mr M Zielfeller, Mr and Mrs Smith, Mr Andrews, Mr Scott, Major Gambier, Rev Dr Fuhrer, Mr F E Wilnecker and brother, and Mr Wylmathen.

Domestic Occurrence.

MARRIAGE.

CUMMING.—HURST—October 18th at the M. E. Church, Grant Road, by the Reverend George Bowen, Anthony Edward Cumming, Assistant Collector, Sind Commission, to Agnes Mary, the eldest daughter of the late Mr. W. A. Hurst, of Bombay.

DEATHS.

JOYNT—Oct. 19th, at 48, Upper Leeson Street, Dublin, E. A., the dearly loved wife of Brigade Surgeon C. Joynt, M.D., Bombay Medical Service.

OGILVIE—Oct. 20th, at Bombay, William Ogilvie, aged 27 years.

BLUNT—Oct. 21st, at Sassoon Dock, Colaba after a long and painful illness. Gerald Ernest, Youngest Son of W. A. Blunt, H. M. Customs, aged 1, year, 6, months and 16, days.

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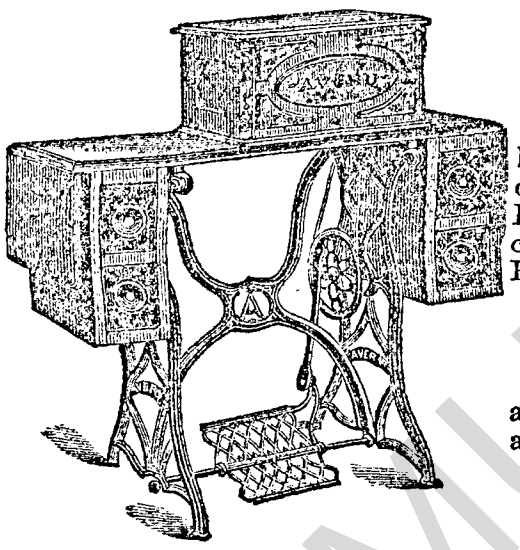

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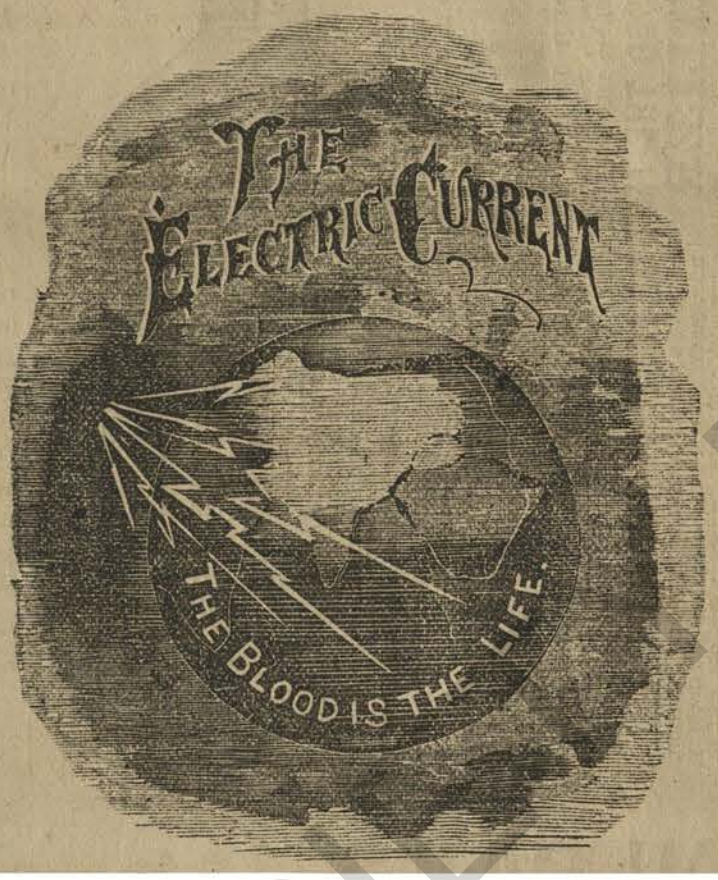

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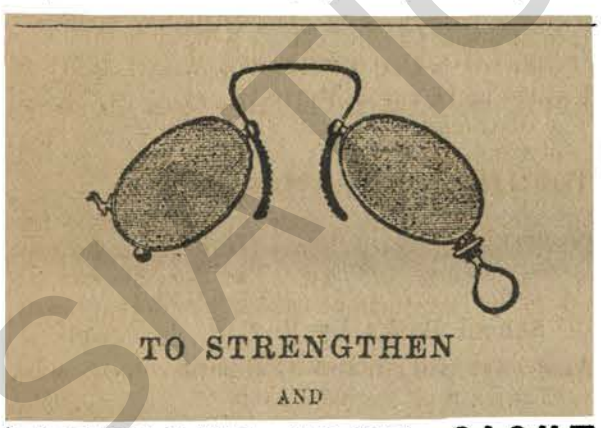

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